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THE
Merchant Royal:
A
SERMON

Preached at
WHITE-HALL,
BEFORE THE
Kings Majesty

AT
THE NUPTIALS
OF AN
Honourable Lord and his Lady.

L O N D O N ,

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Санкт-Петербург

КОМПЕТЕНТ

ПРАВИТЕЛЬСТВО

САНКТ-ПЕТЕРБУРГА

М. М. Каледония



The EPISTLE to the R E A D E R.

There are so many Paper Pyrates now abroad, that every wise Saylor will stand upon his Guard, and will not be laid aboard by every Hailer, least he should berifled of that Treasure he sails with.

But this our Ship is a ROYAL MERCHANT, by which, if thou be a Skilful Trader, thou may'st gain much.

She comes from KING JAMES's Court, and in those days (as I have heard) there was plenty of Gold and Silver; but she is well fraught with that which is better than both.

The Merchant's Design in Shipping so much Treasure in one Vessel, was to inrich the whole Court at once; and my Design in publishing this BILL of her Lading is thy Gain not my Trade; for I have none of those Precious Jewels to sell, but have had some of them freely given to me, and all of them are to be disposed at the same Rate. Therefore if thou doest not seek for it thou art to blame.

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Prov. XXXI. 14.

*She is like a Merchants Ship, she
bringeth her Food from far.*

THIS Scripture, and in effect this whole Chapter, is a Scripture written for Women; and more peculiarly a Scripture written in praise of Women; yet not glozingly, to make them better than they be, but soberly and truly to shew them what they should be: a Scripture wherein, as in a Glass, are set out to our view, all the Perfections and Ornaments, all the Dignity, Beauty, and Duty of a Vertuous Wife and Holy Woman. The Devil at the first began his Temptation by praising of the

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the Woman, by telling her, That if she knew her self, she wanted but one thing to make her like God; and from the Devil (I think) it comes, that so many men since in every Age, have so vainerly belied their Time, their Wits, their Pens, and sometimes their Pensils too, either vainly to magnifie, or vilely to embase the Dignities of Women: the Causes of which Folly I take to be these, either for that generally they did not know them; and then they wrote foolishly; or for that sometime they doted on them, and then they praised immoderately; or else for that sometime they hated them, and then they reviled furiously. But there are no ratiocine the present Discourse and Praise of Women, three things; First, God, by whose Spirre it was conceiv'd. Secondly, Bathsheba, a Woman, by whose Mouth it was taught. Thirdly, Solomon, a Man, yea the Wife of Men, by whose Penne it was inducted. That is to say, God inspired it into the Mother, the Mother taught it to Solomon her Son, and then Solomon her Son published it to the World; therefore if we speak of the Knowldg of a Good Woman,

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Woman, who knoweth her better than
her self? Who knoweth her better than
Man that liveth with her? Yea who know-
eth her so well as God, that made her? Again,
If in this Description anything
might seem too much in praise, it was not
a Woman, but a Man that wrot it; if
any thing might seem too burthensome,
or grievous in Precept, it was not a Man,
but a Woman that imposed it; or if any-
thing might seem either too much or too
little, or otherwise then it should be, it
was neither Man nor Woman, but God
that first directed it: And thus in one De-
scription of a Virtuous Wife and Holy
Woman (which is not in any other Au-
thor, nor yet elsewhere in any part of
Scripture) we have a Man, a Woman, yea
God himself, and all out of one Mouth,
speaking and conspiring; she that hath
Ears to hear, let her hear.

In the tenth verse of this Chapter So-
lomon makes Proclamation, *Who shall find*
a virtuous woman? Which yet importeth
not (as St. Augustine noteth) *Inveniri*
impossibilitatem, sed difficultatem; not as
if to find a virtuous Woman were a mat-
ter

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ter of impossibility, but yet for all that a thing of some difficulty; and therefore he cryeth her with her marks, *She will do her Husband good and not evil; she riseth while it is yet night; she putteth her hands to the Wheel; she stretcheth out her hands to the Poor; she openeth her mouth to Wisdom, &c.* Thus shewing sometime what she doth, sometime what she is, sometime what she is worth, and sometimes what she is like, as here, *She is like a Ship.*

She is indeed, and yet she scarce is, and therefore because she is so scarce, it was needful to shew not only what she is, but also what she is like too: for how shall he find her, that never saw her, that never had her, that scarce heard of her, how shall he find her but by some sensible resemblance of her? And therefore as *Canr. 5.* when the Church cried her Husband (*I charge you O Daughters of Jerusalem if you find my Well Beloved, &c.*) she described him by resemblance, *My Well Beloved is White and Ruddy, the chiefest of Ten thousands, his Head is like Gold, his Eyes like Doves, his Cheeks like a Bed of Spices, his Lips like Lillies, his Legs like*

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like Pillars of Marble: Every thing was like something. So of the vertuous Woman it is said here, that *She is like a Ship*; and Prov. 12. *She is like a Crown*, and in the Cant. sometimes like a Rose, sometimes like a Lillie, sometimes like a Garden of Flowers, sometimes like a Spring of Waters; in a word she is like to many things, but as it is said, verse 10. *Pearls and Precious Stones are not like to her.*

She is like a Ship (saith Solomon) and it may well be, for the World is like the Sea; for so saith St. John, before the Throne there was a Sea of Glass, Rev. 4. and that was the World, transitory and brittle as Glass; tumultuous and troublesome, like the Sea; wherein as the Wind raiseth up the Waves, and one Wave wallows in the neck of another; so this troublesome Life of ours, begins in weeping, goes on in sorrow, and the end of one woe, is but the entrance of another: O what time might a man ask to set down all the Miseries of this Life! the fear, the care, the anguish, that daily accompanieth the Body and Soul of Man; the labours and sorrows certain, the casualties uncertain, the

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contentions and unquietness of them that live among us, the sharp assaults and oppositions of them that hate us; but chiefly the unfaithfulness and treachery of them that seem to love us. Against these Storms, to save Men from drowning, did God ordain the Woman as a Ship upon the Sea, that as *Noah* made an Ark, and by that Ark escaped the Flood; so Man by marrying with the Woman, might pass through all the labours of this Life: unto which doubtless God had respect when he said, *It is not good, for man to be alone; let us make him a help meet for him*, as much as to say a Ship to save him. Therefore he which hath no Wife, may seem to be like *Jonas* in the Sea, left in the midst of a miserable World, to sink or swim, or shift for himself; but then comes a Wife like a Ship, and wafts him home: But ye must still remember that *Solomon* speaketh here of a good Wife, as verse 10. *Who shall find a virtuous Woman?* For otherwise, if she which was made to comfort in every storm, be stormy and troublesome her self, then is she not like a Ship, but like the Sea; and then to be so shipt, it were better with *Jonas* to be cast into the Sea. But

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But if she be good, she is like a Ship indeed, and to nothing so like as to a Ship; for she sits at the Sterne, and by Discretion, as by Card and Compass, shapes her Course; her Countenance and Conversation are ballasted with Soborness and Gravity; her Sails are full of Wind, as if some Wisdom from above had inspired, or blown upon her; she standeth in the Shrowds, and casteth out her Lead, and when she hath sounded, she telleth (as *Michal* did to *David*) of depth and danger; if by default she be grounded, she casteth out her Anchors (as *Rabab* did) and by winding of her self, she gets afloat again. If she spie within her kenning, any trouble to be nigh, either she makes forward, if she find her self able, or else with *Pilat's* Wife she sets Sail away; she commands and countmands each Man to his Charge, some to their Tackling, some to the Mast, some to the Main-top, as if she, and none but she, were Captain, Owner, Master of the Ship; and yet she is not Master, but the Masters Mate; a Royal Ship she is, for the King himself takes pleasure in her Beauty, *Psal. 45.* and if she be a Merchants

1 Sam. 19.

11.

Josh. 2. 21.

Mat. 27. 19.

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chants too, than is she the MERCHANT ROYAL.

Again, As she is like a Ship, considered in herself, and in her proper Vertues, so is she likewise being compared with her Owner too : She is like a Ship indeed, for first, whosoever marries, ventures ; he ventures his Estate, he ventures his Peace, he ventures his Liberty, yea many Men by Marriage adventures their Souls too : for which cause the *Israelites* were forbidden to match their Daughters with the Canaanites, lest they should turn them from God to serve other Gods, *Deut. 7.* Which *Solomon* notwithstanding did, and therefore made (as some Men thought) a shrewd adventure of his Soul ; and therefore (even to prevent too much adventure likewise) is Marriage compared to a Ship, which of all Artificial Creatures, is the most deliberative ; for she sails not but by Sounding, least by her unheediness she run her self aground : In like manner, neither Man nor Woman will at any time (if they be wise) resolve either of Marriage, or of any thing in Marriage, but upon the weightiest Deliberation. He is set out for

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for the Image of a Fool, that said *Villam Emi, &c. I have bought a Farm, and I must needs go out to see it*; for he should have seen it first, and bought it after; as it is said of the virtuous Woman here, *She considereth a field and gets it*, verse 16. That is, she thinks of it first, and makes her purchase after; and when either Man or Woman forget this in Marriage, they purchase joy enough for the day of their Marriage, and repentance enough for all the time after. It is said of Jeptha's Daughter, *Judg. 11. That she went out to bewail the days of her Virginity*; but in truth many Mens Daughters may go out to bewail, the days of their Marriage; yea and many men too, look back to the single life, as the *Egyptians in the Red-Sea looked back to the Land*; and so they are punished with late repentance, like those foolish Mariners, *Acts 27. who, because they took not Counsel in the Haven, were forced to advise upon a Wreck*. And what is the cause of this? Lack of forecast, because they sound not first, Whether it be fit to Marry, or yet to Marry; or whether he be fit, or she be fit; fit in Degree, in Disposition,

Luk. 14.18;

Exod. 14.

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sposition, in Religion ; and therefore as Solomon saith of Vowing, so say we of Marrying ; *Be not rash with thy Mouth* : But sound first, and sail after ; that is deliberate first, and Marry after.

Again ; She is like a Ship, for her universal use. A House is indeed to dwell in, but not to travel in ; but a Ship is both to travel in, and as it were to dwell in too ; to eat, and drink, and sleep, and labour, and meditate, and pray too ; as if to be in a Ship, were to be in another Earth, the Water-world : In like manner, a Man hath a Friend for pleasure, a Servant for profit, and for uses to God-ward a Spiritual Instructor too ; but a Wife serves for all these, that is for pleasure, for profit, (and if she be good) to bring her Husband to good too.

Again, Of all these same *Utensilia* (I mean of Movcable Instruments) a Ship is the hugest and the greatest, and yet commanded (as ye see) by the Helm, or Stern, a small piece of Wood ; so ought the Wife (though a great Commander in the House) yet to be turned and ruled by a word of her Husband. Solomon saith not, She

She is like a House (as many Women be,
as good remove a House, as to dissuade,
or wean them from their Wills) but like a
Ship; not like Vashti the Wife of *Ashuerus*,
whom all the power of the Kingdom
could not move; to come to her Hus-
band, no not to the King himself; but
she must follow her Husband, as the Isra-
elites followed the Cloudy Pillar in the
Wilderness; which when it stood, they
stayed, and when it went, they followed;
and so must she.

Esth. 1.

Numb. 9.

Lastly, Least any Man dote too much
upon this Heavenly Ship of Earthly Joys,
we must remember, That as a Ship is not
a place of continual Habitation, but only
for Passage; so is the Society of the Wife,
though comfortable and joyful for the
time, yet lasting only for a time; a help
to hold him up and comfort him, during
this transitory, short, and troublesome
Pilgrimage; but then there is another, a
happier, a more lasting Marriage with the
Lamb, which neither Departure, Divorce,
nor Death can separate: and for this we
must forsake Father, Mother, Wife, Chil-
dren, Goods, Lands, &c. for this the Li-
ving

ving must renounce his life ; the King must leave his Crown ; the Bridegroom must leave his Bride , and the Bride must leave her Bed ; because for this the Saints do cry , *Come Lord Jesus, come quickly.*

But as the Saying is in the Schools , *Similitudo non currit quatuor pedibus.* Many things may be like, yet nothing like in all things. Therefore though a Woman in many things be like a Ship , yet in some things she must be unlike, and some qualities of a Ship she must not have. As for Example, one Ship may belong to many Merchants , and one Merchant may be Owner in many Ships ; yet neither may one Woman divide her love to many Men , nor one Man divide himself to many Women ; therefore *Lamech* spake with great incongruity , yea it was like false Latin , when he said , *Hear ye Wives of Lamech* , Gen. 4. 23. for Wives admit no plurality ; when they be construed with One Husband ; because (as the Prophet saith) though God at the first had abundance of spirit , yet he made but one ; Mal. 2. but one Woman of one Rib , for the help and comfort of one Man .

Second.

Secondly, Of all the Goods which Men posses, Only a Ship cannot be housed ; a Man hath a Shop for his Wares, a Barn for his Corn, a Chest for his Money, and a House wherein to hide his Head, but no Case to cover a Ship; but so must not a Virtuous Woman be : for it is a Note of the Unchaste Woman, that *her feet cannot abide in her house*; but now *she is without, now in the street, and lies in wait at every corner;* Prov. 7. 11, 12: So as who so seeth her, seeth her always gadding, that he may salute her, as Men salute at Sea, Whither are ye bound? But *Rachel and Leab* are noted to be in the House, while *Jacob* was abroad in the Field; Gen. 31. Only *Dinab* was a Straggler, and set up sail to *S hicbem*; but she came home with shame, and made an ill Voyage.

Thirdly, A Ship of all things is moveable, and carried with the Wind; but so must not a good Woman be; for of the ill Woman it is said, Prov. 5. *Her paths are moveable, thou canst not know them.* She is inconstant, light-headed, and vain; now she loves, anon she hates;

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Ruth 3.

now she obeys, anon she rebels; gentle and kind too day, crooked and unkind too morrow; for she fails but by Gusts, that all her goodness takes her by fits, like the good days of an Ague: and whereas Ruth shewed more goodness at her latter end than at her beginning, an ill Wife sheweth more goodness in one day of her beginning, than in seyen years of her latter end: therefore such must remember what Solomon saith of the good Woman here, *She girdeth her loins with strength;* that is, her Mind with Stayedness and Constancy; ver. 17. and ver. 12. more plainly, *She will do her Husband good and not evil all the days of her life;* that is, she is as obedient and tractable after Twenty years tryal, as at the day of her Marriage.

But of all Qualities, a Woman must not have one Quality of a Ship, and that is too much Rigging. O what a wonder is it to see a Ship under sail, with her Tacklings, and her Masts, and her Tops and Top Gallants, with her Upper Decks and her Neathice Decks, and so bedecked with her Streamers, Flags, and

and Ensigns, and I know not what; yea but a World of wonders it is to see a Woman created in Gods Image, so mis-create oft-times and deformed, with her French, her Spanish, and her Foolish Fashions, that he that made her, when he looks upon her, shall hardly know her, with her Plumes, her Fans, and a Silken Vizard; with a Ruff like a Sail, yea a Ruff like a Rainbow; with a Feather in her Cap, like a Flag in her Top, to tell (I think) which way the Wind will blow. *Isaiab* made a proffer in the Third of his Prophecy, to set out by enumeration the Shop of these Vanities, their Bonnets, and their Bracelets, and their Tablets, their Slippers, and their Mufflers, their Vails, their Wimples, and their Crispings Pins; of some whereof, if one should say to me, as *Philip* sometime said to the Eunuch, *Understandest thou what thou readest?* Acts 8, I might answer with the Eunuch again, *How can I without a Guid?* That is, unless some Gentlewoman would comment on the Text. But *Isaiab* was then, and we are now; now that Fancy hath multiplied

the Text of Fashions with the time, so as what was then but a Ship, is now increased to a Ship of Vanities. But what saith the Scriptures? *The Kings Daughter is all Glorious within*; Psal. 45. And as Ships which are the fairest in shew, yet are not always the fittest for use; so neither are Women the more to be esteemed, but the more to be suspected, for their fair Trappings. Yet we condemn not in greater Personages the Use of Ornaments; yea we teach that Silver, Silks, and Gold, were created, not onely for the Necessity, but also for the Ornament of the Saints: In the Practice whereof, *Rebecca* a Holy Woman, is noted to have received from *Isaac*, a Holy Man, even Earings, Abilliments, and Bracelets of Gold; Gen. 24. therefore this it is we teach for Rules of Christian Sobriety, That if a Woman exceed neither Decency in Fashion, nor the Limits of her State and Degree, and that she be proud of nothing, we see no reason but she may wear any thing.

It followeth, *She is like a Ship*, but what Ship? A Ship of Merchants: No doubt

doubt, a great Commendation, for the Kingdom of Heaven is like a Merchant; Mat. 13. and Merchants have been Princes; Isa. 23. and Princes are Gods; Psal. 82. The Merchant is of all men most laborious for his life, the most adventurous in his labour, the most peaceable upon the Sea, the most profitable to the Land: yea the Merchant is the Combination and Union of Lands and Countries. She is like a Ship of Merchants; therefore first to be reckoned (as ye see) among the Laity; not like a Fisher-mans Boat, not like St. Peter's Ship; for Christ did call no She-Apostles. Indeed it is commendable in a Woman, when she is able by her Wisdom to instruct her Children, and to give at opportunities good Counsel to her Husband; but when Women shall take upon them (as many have done) to build Churches, and to chalk out Discipline for the Church, this is neither commendable nor tollerable; for her hands (saith Solomon) must handle the Spindle: ver. 19. the Spindle, or the Cradle, but neither the Altar, nor the Temple: for St. John com-

commendeth even to the Elect Lady, not so much her talking, as her walking in the Commandements; 2 John 5. 6. therefore to such Preaching Women it may be answered, as St. Bernard sometime answered the Image of the Blessed Virgin, at the Great Church at Spire in Germany: *Bernard was no sooner come into the Church, but the Image strait saluted him, and bad him, Good Morrow Bernard. Whereat Bernard well-knowing the Juggling of the Friars, made answer again out of St. Paul, O (saith he) your Ladyship hath forgot your self, It is not lawful for Women to speak in the Church.*

Again, The Merchant is a profitable Ship, to teach a Wife in all things to endeavour her Husbands profit: But many Women are like Water-Pageants, made onely for Shew; like Pictures in a Table, good for nothing but to please the Eye; no longer to be liked than they be looked on: yea so unprofitable and dissolute in the House, as no Man would think them to be Wives; but that at Meals he finds them sitting at the Upper End of the Table: Whereas of the Good Wife.

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it is said here, *She will do her Husband Good and not Evil*: ver. 12.

Again, The Merchant is a painful Ship, and she must be a painful Wife; not like a Running Pinnace, to scour from Coast to Coast, from House to House, as many Athenian Women do, who give themselves to nothing, but idly and wantonly to hear and tell News; for he that hath such a Wife, may think himself married to an Intelligencer; whereas St. Paul adviseth such Busie-bodies to govern their own Houses: *1 Tim. 5.* as if intermeddling with other Mens, did make them idle in their own.

Again, Being like a Merchants Ship, That is, He being the Merchant, and she the Ship, she must needs conclude she was made for him; and therefore a Ship of Traffick to enrich him, but not a Pirate to spoil and rob him. To spoil and rob? As if a Woman could rob her Husband? Indeed it hath oft been held a Question disputable, though I indeed have little mind to dispute it, yet I hear what is said to that purpose from the mouth of *Eve*, *We eat of the fruit of the Trees*

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Trees of the Garden; Gen. 3. We, therefore she puts in her self, and she eats of the Trees indefinitely; therefore of all the Trees in the Garden: and therefore all was hers as well as *Adams*, and the Womans in right as well as the Mans. To which I answere, That all is hers in participation to use, but *Adams* only in discretion to dispose, which appeareth by two Reasons: First, Because the Beasts were named by *Adam*, and not by *Eve*; and to name is a Note of Dominion and Authority; as when *Joseph* became *Pbaraab's* Servant, and *Daniel* a Captive to the Chaldeans, they received from them other Names; and we in our Baptisme receive our Names, to acknowledge that we belong in right to Christ. Secondly, The whole World was given to *Adam* before *Eve* was made; so as hers was but an After-Right: and if she hath any Tenure at all, she holds *in Capite*: and she hath no Title but by her Husband. She therefore that usurpeth absolute Authority in the House, is no Merchant, but a Pirate to the Merchant.

Lastly, She is like a Merchants Ship; That

that is, A Friendly Fellow and Peaceable Companion to him, but not a Man of War to Contend with him: For he that made her, never built her for Battle sure; she was built for Peace, and not for War, for Merchants weep to think of War; therefore she must not for every angry word of her Husband, betake her self into the Gun-room straight, and there to thunder, to charge and discharge upon him with broad words, or as Marriners say at Sea, to turn the Broad-side, like *Zipporah the Wife of Moses*; to rail upon him, *Thou art indeed a bloody Husband*, Exod.

4. This is no Ship of Merchants, this is the Spite, I think; and therefore no marvel, if many Men thus shipt, do wish themselves a-shore, and that untimely death might take such a Wife for a Prize. When *Eliezer* went a Wooing for *Isaac*, his Masters Son, the Tryal by which he proposed to prove a fit Wife for *Isaac*, was this, *That if*(saith he) *when I say to a Maid, Give me drink, she say again, Drink, and I will give thy Camels also;* she without more ado should be a Wife for *Isaac*, Gen. 24. That is, (as *Theodore expoundeth it*) if she

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were Gentle; not like that Woman, Job 4: Christ asked her Water, and she called him Jew: *How is it that thou a Jew, askest Water of me a Samaritan?* For though there be many sins incident to Women (as there be (to speak impartially) as many to Men) yet no Vice in a Woman so unwomanly as this; yet if Adam had been furious, the matter had been less, for he was made of Earth, the Mother of Iron and Steel, the Murthering Metals; but the Woman, she that was made of softer Metal, to become so terrible, the weaker Vessel so strong in passion; yea to look so fair, and speak so foul, what a contrariety is this? There was great reason sure, to compare a good Woman to a Snail, not onely for her silence and continual keeping of her House, but also for a certain commendable timorousness of her Nature, which at the least shaking of the Air shrinks back into her Shell; and so ought the Wife to do, if her Husband but speak, to play all-hide, and under Hatches, and to put out a Flag of Truce, as Abigail did to David, and to say to her Husband, as Rachel to her Father; *Let not my Lord be angry:* Gen. 31.

Like

Like a Lilly among Thorns: saith Solomon
so is my Love among the Daughters; Cant.
2. Like a Lilly: First, Not like a Nettle:
Again, Like a Lilly among Thorns, as
shewing patience in the sorest provocati-
on. Sarah indeed was peaceable; and so
were many more, yet their praise was less,
in as much as they had meek Husbands, for
she is a Monster, that liveth not meekly
with a meek Husband: But she that is
yoak'd with a *Nabal*, a Churle, a Fool, as
Abigail was, and bearst that patiently, she
may say with *Deborah* in the Fifth of
Judges, *O my soul thou hast marched val-
iantly*: And there shall more true Honour
grow to you by such patience, than if
Souldier-like ye did prevail by fury and
violence; and the worse your Husbands
be, the more shall your Vertue shine,
which in Affliction shineth most, like Stars
twinkling in the Night: and if it be grie-
vous to find matter of patience, there
where ye look'd for comfort and protec-
tion, yet it shall have in the end a Re-
ward, and in the Interim a singular Ad-
miration; and as *Mary* saith of her self,
All Generations shall call such Blessed.

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It followeth in the Text, *She bringeth her Food from afar*: As ye have heard what she is like, so now likewise what she doth; for being is known by doing, as the Tree is known by the Fruit. Alas it is a small thing; yea it is nothing, to be like; for Copper oft-times is like good Coin, and the Devil is like an Angel of Light; and if Evil Women were not like to many things, which indeed they are not, they could not deceive so many as they do: Therefore the next thing is to consider what she doth, *She bringeth her Food from afar*. She bringeth: First, Therefore described facie adversa, non aversa; with her face, not with her back toward; for when a Ship goeth forth, every Man murmureth, for that it carrieth; the Merchant himself feareth, least it miscarry; but when it returneth, there is joy for that it bringeth. And where Solomon saith, *She bringeth*, he meaneth not that she bringeth in with her, as if a Wife were to be chosen by her Dowry; for the worst Wives have many times the best Portions, and the best Wives (such as *Esther* was) have oft-times none at all. Indeed the manner of the

World

World is now, to seek Wives, as *Judas* betrayed Christ, with a *Quantum dabis?* What will you give? And if the Father chance to say with *Peter*, *Aurum & Argentum non est mibi*, I have neither Gold nor Silver; let her then be as obedient as *Sarab*, as devout as *Anna*, as Virtuous as the Virgin *Mary*, yet all this is nothing. *Quærenda pecunia primum est.* Other things may mend it, but Money makes the Match. Therefore this was not it which *Solomon* means by bringing: For a good Wife, though she bring in nothing with her, yet through her wisdome and diligence, great things come in by her; she brings in with her hands, for, *She putteth her hands to the Wheel* (saith *Solomon*) verse 19. and indeed if her Work do not countervail her Meat, then is every finger of her Hand like a Thief in the House. Again, If she be too high to stain her hands with bodily labour, yet she bringeth in with her Eye, for, *She overseeth the ways of her Household* (saith *Solomon*) and eateth not the Bread of *Idleness*, verse 27. Again, She bringeth in by her Frugality, for she holdeth it a point of Conscience, neither
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to fare more daintily, nor to attire her self more trimly, than may stand with her Husbands State: For if she waste more than she bring in, and her Victualling amount to more than her whole Voyage, that Merchant was ill advised that Mann'd her forth; and it had been good for him to have been alone. But as the saying is, That many Men marry their Executors, so it is true likewise, that many Men marry their Executioners: And as the sin of *Adam* began at *Eve*, so the Ruin, and Confusion, the Extortion, Oppression, Gripping of Tenants, yea and Sacrilege of many Men, beginneth at the Pride of the Woman; for now every Lady of the latest Edition, if her Husband have bribed out but an end of an Office, yet she Revels and plays *Rex*, and she must have her Coach, though but to cross from the Church-Stile, to the Church Porch: And whereas those Israelitish Women, *Exod.* 38. when the Instruments of the Tabernacle were to be made, gave in their Devotion, their very Looking-Glasses towards it; yet now the forbidden Apple is pulled, the Church is robbed and spoiled, a Patron will

will scarce pass away a poor Parsonage, but with a reservation of his own Tithes; and all to maintain French Hoods, Lawns, and Looking-glasses: Whereas of the Virtuous Wife it is said, ver. 11. *That her Husband shall have no need of spoil.*

But what bringeth she in? *She brings in Food*, in which word *Solomon* pointeth her out a House-work, as she is a House-wife, and the Work assigned, is the Feeding of the Household; for we read that *Abraham* fetched a Calf from the Field, but *Sarah* had her charge to dress it in the Tent, *Gen. 18.* And *Solomon* telleth the people, That their King (when they had him) would take not their Sons, but their Daughters; and make them Cooks and Bakers, *1 Sam. 18.* and in the 15th verse of this Chapter, it is said directly, *That She giveth the Portion to her Household, and the ordinary to her Maids.* But that which we read Food, some translate it Bread; she bringeth her Bread, and it may well be, for Bread is the Staff of Life, and when like Merchants we have run round about the World, to fetch in the Riches of every Countrey, yet all is but to Cloath the

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the back, and Feed the Belly: Therefore, having Food and Raiment (saith St. Paul) let us therewith be content, 1 Tim. 6.

Again, As he is not the best Merchant to the Common-wealth, which bringeth in Toys and Trifles; but he which bringeth in such things as best may serve necessity; so neither is she always the best Wife which is most adorned with Tricks and Qualities, but she that endeavoureth most, to that which is most necessary. And I think surely, that Bread is expressly named here, as to frame her whole Conversation, so chiefly, her Mouth with Sobriety: For many Women are in the mind of the *Israelites* in *Egypt*, Manna is no Meat for them, but they must have Quails, and all must be dainty (though to the undoing of all) like *Eve* the Wife of *Adam*, whom of all the Trees in *Paradise*, none might serve, but that which was the bane of her Husband; and the less they want, the more wanton and dainty mouthed they be. Now sure, if *Cyrus* had had such a Wife, he must needs have worshipp'd her; for he had no other Reason to worship the Idol *Bell*, but one-
ly

ly because it spent him so many Sheep, so many Measures of Flower, and so many Pots of Wine every day; but every Meat was not made for every Mouth, onely Bread was made for all; and neither Man nor Woman have Warrant to ask for more, than for their Daily Bread.

But what meaneth *Solomon* by that *from afar*? Sure not to answer that which is proverbially said, That far fetch'd and dear bought is fittest for Ladies; as now-a-days what groweth at home, is base and homely; and what every one eats is Meat for Dogs, and we must have Bread from one Countrey, and Drink from another; and we must have Meat from *Spain*, and Sauce out of *Italy*; and if we wear any thing, it must be pure Venetian, Roman, or Barbarian; but the Fashion of all must be French. And as *Seneca* saith in another Case, *Victi viatoribus Leges dederunt*, We give them the foil, and yet they must give us the Fashion. Therefore this was not *Solomon's* meaning, but *from afar*, either hath respect to the time; *A longinquo tempore*, as it seemeth to be expounded in the very next words, *She riseth while it is yet night,*

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night, and giveth the portion to her Household,
 &c. He doth not say she meeteth it at the
 Door, as she that riseth to Dinner, and then
 thinks her days work half done ; and for e-
 very fit of an Idle Fever betakes her strait
 to her Cabin again ; and if her Finger but
 ake , she must have one stand by to feed
 her with a Spoon. This is no Ship of Mer-
 chants , this is the *Mary-Slug* ; but *She*
bringeth it from afar ; that is , She taketh
 care of it , and disposeth of it from the first,
 yea and before the first hand that touch-
 eth it.

Or else I take this *from afar* , to be far-
 ther yet, even *ab ultimis Naturæ* ; from the
 first and farthest Principles of Nature : As
 for Example, if she will have Bread, she must
 not always buy it, but she must sow it, and
 reap it, and grind it, and as *Sarah* did, Gen.
 18. *She must knead it, and make it into Bread.*
 Or if she will have Cloth, she must not al-
 ways run to the Shop, or to the Skore, but
 she begins at the Seed, she carrieth her Seed
 to the Ground , from off the Ground she
 gathereth Flax , of her Flax she spinneth a
 Threed, of her Threed she weaveth Cloth,
 and so she comes by her Coat ; the very
 words

words of *Solomon*, ver. 13. *Sbe seeketh Wooll and Flax, and laboureth cheerfully with her bands.*

Or else I take this from *afar*, to be farther yet, even from the Gates of Heaven; from whence by her Devotion and Godly Conversation, she draweth down the Blessings of God upon her House. The Barren *Rachel* prayed, and so did *Anna* too, and by their Prayers obtained Children of the Lord. Now sure, if the Prayer of a Virtuous Woman were so powerful, as against the Course of Nature to derive and fetch Children from a Barren Womb, how much more shall it command the meaner Blessings on the House? And therefore as a Wicked Woman is a Sea of Evils, so a Virtuous Woman is a Heaven of Beauty, and there is none so fair as she that feareth God: Nay what speak we of Beauty? *For Favour is deceitful, and Beauty is Vanity*, ver. 30. of the Chapter, and as the Painting of a Ship by Weather and by Water is washt away, so shall all Carnal Beauty by Sorrow, Age, and Sicknes, even wither, and waste into Wrinkles; but, *She that feareth the Lord (saith Solomon)*

she shall be praised. Praised? Yea honoured, and admired; the Stars in the Night, the Sun at Noonday, shall not shine so bright as she: For he that goes by her door shall point at her, and he that dwells by her shall envy him that hath her; and every man shall say, Blessed be he that made her, Happy is he that begat her, Renowned is she that bare her, but most Happy, Renowned, and Rich, is he that hath her: And as even now, so I say again, All Generations shall call such Blessed.

*Application to
the King.*

Well, to make use of this in several kinds, I most humbly beseech your Majesty, First to admit of a particular Application to your self: It is said, Mat. 12. That the Queen of the South came to hear the Wisdom of Solomon, but we may say conversively and truly, That the Wisdom of Solomon is come to the King of the North: For your Majesty is to us indeed a Royal Merchant, not only for the Union of Holy Marriage which yokes and couples one Sex with another, but as Merchants do by intercourse of Traffick, for Knitting and Combining one Kingdom with another. And I will not say it is Kingly, but Divine

Divine and Heavenly to Unite into One things of divided Nature : For thus did God Create the World ; First, He made things , and then he match'd them ; first he Created , and then he Coupled them; of Man and Woman he made one in Marriage, of Body and Soul he made one Man, of Sea and Land he made one Earth, of Heaven and Earth he made one World; but then came the Devil upon the Stage, and his part was again to divide what God had united ; first Man from God , then Man from Man, and that diversly ; first in the very Bond of Blood and Kindred, *Cain* from *Abel*, the Brother from the Brother , then distinguished by Religions, the Sons of God, and the Daughters of Men ; then dispersed by their several Habitations, the Isles of the Gentiles, and the Tents of *Shem* ; and then distracted and torn into divers Kingdoms , the Kingdom of *Judah* , and the Kingdom of *Israel* : Therefore doubtless a Glorious Work it were of *Judah* and *Israel* again to make one Kingdom : For if it be so gracious in Gods Eyes to do Right and Justice to a Stranger, how much more to love a Stranger ; but most of all to take away the Name of a Stranger ? The King of Kings be Pilot of your Ship , yea Thrice Blessed and Happy be your Majesties Endeavours therein.

Ladies and Gentlewomen, I beseech you mistake me not , and impute no partiality to me. If I have said any thing sharply, yet know that I have said nothing against the Good, but all against Evil Women ; yea nothing against the Sex, but all against the Sins of Women : To which if any reply, And why not (I pray) as well against the Sins

*Application to
Ladies and
Gentlewomen.*

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Sins of Men ? I Answer , That he that imposeth so much upon the Weaker Vessel ; importeth much more to the Stronger. There is a Duty required of the Parents to the Child, as well as of the Child to the Parents ; yet the Law speaketh exprely to the Child, *Honour by Father and Mother*, but nothing to the Parents, that they being in Order of Nature, and in Wisdom superiour, might suspect their duty to be Written in themselves.

Application to the Marryed.

Again, Right Honourable in both Sexes ; The Cause of this Meeting, the Joy of this day, yea the Mystery and little Image of this great intended Union, let me be bold (I beseech you in terms of M- make Application to you. You are here met to be match'd , that is , to be married ; and Marriage (as the Apostle saith) is honourable in all, but Thrice honourable in you. First , Honourable in the Institution, as in all other. Secondly, In your Personages, being Honourable above other. But Thirdly , In your Countries the most Honourable of all other. For simply to Marry, joyns Sex and Sex, to marry at home joyns House and House, but your Marriage joyneth Land and Land, Earth and Earth ; onely Christ goes beyond it , Who joyns Heaven and Earth.

Application to the Bride- groom.

Therefore , First to you the Honourable Merchant of this Honourable Ship , you have heard what is said , That Marriage is a fore Adventure, and therefore as Mariners upon the Sea in the Day time look up to the Sun , and in the Night to the Pole-star ; to look you up day and night to God, and God shall give you good Shipping therein. A Married Man (they say) hath the Charge of Three Commonwealths ; for he is a Husband of a Wife,

a Father of Children, and a Master of Servants : and he hath daily need of God who shbould guid all these. Therefore, First love God, and to prove that Love, love also her whom God hath given you ; for, if (as St. John saith) *He that loveth not his brother, &c.* how much more he that loveth not his Wife, whom he daily feeth, *how shall he love God whom he never saw ?* And indeed there is no Religion or Goodness in that Man, that loveth not a faithful and loyal Wife. And say not you love, unless you love to the end ; for, *Much Water can not quench Love* ; Cant. 8. for, *Love endureth all things, believeth all things, and suffereth all things.* Therefore if there grow by the Wife any Cause of Grief, yet you must remember she is the weaker Vessel ; God therein exerciseth your Wisdome in Reforming, and your Patience, in bearing it ; and with whom will a Man bear, if not with his own Wife ? If at any time you have occasion to exercise your Authority, yet you must remember, it is Authority tempéred with Equality ; the Wife is therefore to be governed with Love, not overuled by Tyranny ; and let all Husbands know this for a Rule in all things, That the Wife shall much better do her Duty to her Husband, when the Husband doth his own Duty in Example before.

And let me speak one word to you this Honourable Ship ; you are turned by Gods Providence into the right of Merchant Stranger, yet herein happy, that you need not as *Pharaohs Daughter*, to forget either your own People, or your Fathers House. All the time of your Life you have been gathering for this day ; therefore learn to practise

*Application
to the Bride.*

The Merchant Royal.

rise now, what you learned before ; that is, to Honour, to Love, and to Obey, and then at last you shall come to Rule : For a good Wife by obeying her Husband, rules him ; but she that obeyeth not is like the Conspiracy of *Corah* against *Moses* and *Aaron*. Besides remember your Badge is not of that Ship, *Acts* 28. not *Castor* and *Pollux*, for I find neither Superstition or Idolatry in any part of your Family , but I find among other things a Sheaf of Wheat, and a Handful of Wheat advanced upon your Sterne , therefore doubtless it will be expected that Plenty, Peace, and Prosperity come in with you. I might refer you for Patterns of true Vertue , as St. *Paul* sometimes referred *Timothy* to *Lois* and *Eunice*, a Grand-mother and a Mother : and indeed this Chapter of *Solomon* is Intituled, *The Prophecy or Lesson which his Mother taught him* : And if you remember the many Good Lessons, your Mother have taught you, then shall I need to say no more, then shall you be like *Rachel* and *Leah*, which Twain did build up the House of *Israel* : Then shall you be a Ship indeed, for you shall bring your self and your Husband to the Haven, even to that which Seamen call *Promontorium Bonæ Spes*, the Hill or Haven of Good Hope , that is to Heaven ; and when this Marriage is dissolved, you shall Marry at last with the Lamb. In the mean time , do Worthily in *Epbratah*, and be Famous in *Brittaine*, live to a Hundred, grow into Thousands, and your Seed possess the Gate of his Empire.

F I N I S.

